Rev. Cy. Allen

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TERMS OF TH
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RELIGIOUS.

LONDON ANNIVERSARIES.

BRITISH REFORMATION SOCIETY.

This Society, the object of which is to convert the Roman Catholics of Great Britain and Ireland, held its second anniversary meeting on Friday the 22d of May, in the Freemason's Hall, in London.

From the report it appeared that the income of the Society, amounting to £2,662, ($11,619,) had been expended partly in the purchase of Tracts, a vast number of which had been distributed among the Catholics of the two countries; partly in the maintenance of schools, which are now very numerously attended by Catholic children; and partly in the support of agents who had travelled thro' those parts of Ireland where the Catholics were most numerous, holding public meetings for the avowed purpose of combating and exposing the errors of the Church of Rome.—The principal of these polemical agents was Lieutenant Gordon, of the Royal Navy, a man well fitted by talent, education, and courage for the enterprise—an enterprise which in the excited state of public feeling in Ireland was generally regarded as hazardous in the extreme. In his speech at the anniversary meeting of the Society, Lieut. G. gives the following account of his tour:—*N. Y. Obs.*

In our progress through Ireland, we had 28 or 29 meetings. At all of them I was present, and of all I could give interesting details. I shall however confine myself to what took place at a few of them. The first was held at Waterford, and prior to our calling the great meeting, there was a consultation, and a difference of opinion prevailed, both as to the safety and expediency of holding meetings there at that period. It was, however, determined upon to hold a meeting at Waterford, notwithstanding the predictions and threats that were held out to us that we should have our throats cut if we attempted such a proceeding. I differed from the persons who indulged these gloomy forebodings, because I believed that the increase of political differences was never produced by religious discussions, but the reverse. I thought that the best mode of settling discussions, would be by sending the Reformation Society to every part of Ireland. I believed that by turning the attention of the people to so absording a subject as religion, their thoughts and feelings would be so engrossed by it, that they would cease to run in the other channel. We called a meeting there which was held in the open day. It was respectable in every sense of the word, there was no noise, no riot, no clamor, no mob. That I think is an important illustration of my principle; well, we then determined upon holding a meeting at night. Few are, perhaps aware of the results of the late election in the county of Waterford; it created a bitter feeling between the Catholics and the Prostestants; and yet at this very time, we advertised to hold a meeting at night, and that too for the avowed purpose of instituting a comparison between the doctrines of the Church of Rome and the Church of England. And what was the result? We had a meeting of 1,200 persons, chiefly Roman Catholics, and although they were addressed for three hours by one individual, they listened with the greatest attention, and separated in peace. This was a matter of surprise to many, and a clergyman, a friend of mine, in speaking of it, said to me, "If six months ago any one had told me he was about to hold a meeting of that kind, and that he would return without being thrown into the river Suir, I would not have believed him." We were not satisfied with the meeting of the first night, and it was accordingly adjourned to another evening.—On the next night we had an increased attendance, and the same attention towards us was shown, and the same propriety of conduct exhibited as before; and I will say, that I never addressed a better conducted auditory.

Our second meeting was held at Carlow. That also was held in the day time, but from the success that attended we also determined to hold one at night. I need not more particularly advert to the circumstances of Carlow, than to state, that it is under the control and domination of Dr. Doyle, who is not only the best disciplinarian, but the best reasoner, and the best theologian, possessed by the Catholic Church in Ireland. Notwithstanding this, we decided on calling a meeting to impugn the church, and the doctrines of Dr. Doyle. It was principally attended by Roman Catholics, and after the chair was taken, we had more applications from Roman Catholics for admission than the entire place would hold. (Hear, hear.)—But did they meet in obedience to their ecclesiastical despot? No—but directly the reverse. They listened patiently, and at the conclusion they separated in peace.—This meeting was also adjourned to the following evening, and was marked by the same attention and peaceable demeanor, and I will observe, as one proof of the feeling of the people, that although it rained fast, upwards of 100 persons stood opposite the place in which we were assembled, and in the rain, for an hour, in the hope that a few more would be allowed to come in. (Hear, hear.) Such was the anxiety of the Roman Catholics of Carlow, to have their church compared with Scriptre, and to hear the doctrines of their great high-priest, Doyle, tried by that test.

Our next meeting was at Maryborough, where we had the assistance of an excellent friend, who advised us to persevere, in opposition to the opinion of some of his brethren who thought the experiment dangerous. In this place, at first there were but fifty present, chiefly Protestants, sprinkled over the benches, and we thought that this would be the whole of our attendance; but scarcely had the proceedings begun, when a rush of Catholics from the streets filled the court-house, an exceeding number, who for the first time visited it for religious purposes. There was a particular interest connected with this meeting. It lasted for two days, Thursday and Friday, and to show its effects on politics I will state that on the Monday following, some members of the Catholic Association, and the priests from the neighboring parishes, came to the town for the purpose of forming a liberal club—but the people dissented from their wishes and said, "We will have no liberal club." They were then asked, How can you who attended a reformation meeting the other day, now refuse to join with your own people? and their answer was, "That was a religious meeting, and we will join in no other." This I speak of as remarkable, and especially so because the Ribbonmen were then parading the country in regimental masses, and a few days before, there were no less than 50,000 of them ready to attend a meeting.

The next place we went to was Limerick, & having adjourned the first day because it was wet, we had a second, and afterwards a third meeting, and in a place calculated to hold about 1,300 persons, very near 2,000 contrived to wedge themselves in. This meeting, which be it remarked took place in one of the most disturbed and irritated parts of the country, passed off in the same orderly and peaceably manner with the others, and one man, a respectable Roman Catholic, told our friend Mr. Hamilton, that he had there heard enough to prevent him from ever entering a chapel again. (Hear, hear.) This too was said in the hearing of some of the cleverest and most busy priests of the county of Limerick, who let him and the others hear these things, and for what reason? precisely because they could not help it. (Hear, hear.)

Last year I mentioned that in the Protestant town of Londonderry we had a meeting, at which a great many more Catholics attended than Protestants, and finding the controversy could be engaged in with more advantage, we adjourned until the following day. I told you, that while an hundred and fifty tickets were not taken by the Protestants, two thousand were taken by the Catholics. The discussion lasted twelve days between six Catholic and six Protestant clergymen. The Catholics proposed that, if we would withdraw the Reformation Society from the town, they would enter into a full discussion with six clergymen of the Church of England. Now, it is perfectly natural for those interested on behalf of Ireland, and of this Society, to ask what has been the result? and at first sight, this will appear not to be favorable to the Reformation Society. When we this year presented ourselves, we were met by a mob of persons, which, as respected its appearance, its violence, and its bawling vociferations of hostility, exceeded any thing I had ever before witnessed in Ireland. The Chairman perceived that there was an impossibility of succeding in the objects of the meeting, and accordingly we determined to withdraw, which we did, pelted and hooted, and followed by a mob. It may be said that this speaks little for the Reformation Society, but I think it speaks much.—For the dread of another visitation, such as that of last year, upon the Roman Catholics of Londonderry, has been such, that it has produced the effect of collecting all that was degraded, and all that was vicious, to prevent us from opening our lips. The priests said, if we allow another discussion, we shall be pestered in the Confessionals with scruples and objections, and the Bible Society will sow the streets of Londonderry with Bibles. I believe that it has always been the case, in the progress of Christian truth, that as it has made one class better, it has made another worse; like the Demoniacs, who, when compelled to leave one place, took double possession of others. (Hear, and laughter.) The Reformation Society, however, relying on the support of the Scriptures, determined, in the mean time, to hold another meeting, and the High Sheriff and the Dean, together with others, having been applied to, they agreed to attend, in order that, by their influence, disturbance might be prevented, and that we might hold the meeting in peace. Accordingly measures were taken for the purpose, and 1,500 tickets were distributed equally between Roman Catholics and Protestants; and the Roman Catholic clergy choosing the least evil of the two, agreed to come forward and engage in the discussion rather than leave their people altogether to us. The consequence was, that they came into the town, they engaged in the course of preparation for the discussion, they appeared in public in the morning; but all this hectoring soon vanished, they quailed before the truth—and did not come, and thus we were left in full possession. The respectable Catholics, however, came, anxious to hear what we had to say; the consequence was, that we had a most respectable meeting, and that a strong spirit of inquiry was excited. Now let us look to another result of the meeting of last year.—Upwards of 2,000 copies of the Scriptures have since been purchased in the small town of Londonderry, and of the Report of the Controversy, which contains 700 pages, and the price of which is half a guinea, one hundred and eighty-seven numbers have been bought by Roman Catholics in that town. (Hear, hear.)—But the effect of these occurrences has not been confined to Londonderry, for it has extended for twenty miles round. In the town of Strabane, about twelve miles distant, I found in a shop a prospectus of the number of books sold, and in two months after the discussion at Londonerry, I found that there were no less than three times as many copies of the Scriptures sold as were sold in any equal period before that discussion.

CONTINENTAL SOCIETY.

This Society held its eleventh anniversrry meeting at the Freemason's Hall, on Thursday the 21st of May.

From the Report of the Treasurer, it appeared that the income of the Society for the year including a legacy of £500, was £2,293, equal to $10,180; being a considerable increase over that of the year previous; and the report of the Secretary stated that the number of agents had been increased from 19 to 30. These agents are stationed in different parts of the continent, and are employed in combating irreligion, superstition, and infidelity in all the various shapes which it assumes among Catholics, Jews, Mahometants, and nominal Protestants. The Society never publishes the names of its agents or of the places in which they are employed, but it appeared from the report that they had been actively and successfully employed in diffusing the pure light of the Gospel over a wide region extending from Spain to Persia.—*N. Y. Obs.*

LONDON MISSIONARY SOCIETY.

The anniversary Meeting of the London Missionary Society was held on Thursday, May 14th, in the City-road Chapel, and was most numerously attended, every part of this spacious building having been filled to overflowing. William Allers Hankey, Esq. took the Chair, and the Rev. Mr. Orme, one of the Secretaries, then read extracts from the Report, which was considered too voluminous to read throughout. Those extracts gave a most gratifying description of the result of the Society's operations during the past year in various parts of the world. With respect to the funds, it appeared that the receipts of the Society during the past year were 42,000*l.* exceeding the receipts of the former year, by the sum of 1,100*l.*, but that the Society's operations had been extended so far, that the expenditure exceeded the receipts by nearly 7,000*l.*, the total expenditure amounting to nearly 49,000*l.*—*Ib.*

CHURCH MISSIONARY SOCIETY.

At the annual meeting of this Society the chair was taken by the President, the Right Hon. Admiral Lord Gambier, and addresses were delivered by the Bishops of Chester, Calcutta, and Winchester, the Rev. Mr. Mortimer, the Rev. W. Jowett, the Rev. G. Hazlewood, the Rev. Dr. Singer, Mr. Wilberforce, the Rev. Mr. Sibthorp, Matthew Gisborne, Esq. of Calcutta, the Rev. J. Feen, missionary at Travancore, and the Hon. and Rev. G. Noel. The speech of Mr. Jowett contained many interesting allusions to Greece and Palestine. Mr. Thornton, the Treasurer, stated that the income of the Society for the last year, was £53,462, being £10,200 more than that of the year previous, £9,116 more than the average of the last three years; and £8,333 more than that of any year since the existence of the Society.—*Ib.*

WESLEYAN MISSIONARY SOCIETY.

At the anniversary meeting of this Society which took place at the chapel in the City-road on Monday the 4th of May, the Earl of Mount Cashel presided. From the report, which was read by the Rev. Mr. James, it appeared that the missions of the Society in all parts of the world were in a flourishing state. The whole number of members attached to their foreign stations was 38,870, of whom 24,000 were slaves and 6,808 free blacks. The whole number of children in the schools was 20,000. The income of the Society had swollen to £50,000, which is nearly £7,000 more than that of the year previous. In conclusion, the report stated that the committee had determined to send out 12 additional missionaries.

Addressess were delivered by Sir Geo. Rose, the Rev. James Parsons, the Rev. Elijah Hoole from Madras, Mr. Wilberforce, the Rev. Robert Newton, and the Rev. J. Bunting. At the conclusion of the meeting a collection was taken up amounting to £1,327, the annunciation of which was received with loud cheers.—*Ib.*

LONDON JEWS' SOCIETY.

The anniversary meeting of this Society was held on Friday, the 8th of May, at the Freemasons' Hall. Soon after eleven o'clock the Hall was nearly filled with ladies and gentlemen, except the organ gallery, in which were ranged the children of the Society's school, who, in the extreme neatness of their dress, and still more in the propriety of their demeanor, presented a most interesting appearance. Before the proceedings of the meeting were opened, they sang several hymns, accompanied by a lady who presided at the organ. At twelve o'clock Sir Thomas Baring took the Chair, supported by the Bishop of Lichfield and Coventry, Sir George Rose, Mr. Wilberforce, Mr. H. Drummond, the Hon. and Rev. G. Noel, the Rev. D. Wilson, Rev. Basil Woodd, &c.

From the report it appears, that the income of the Society during the year ending March 31st, was £12,830, exceeding that of the previous year by £103, and nearly £1,000 was raised, chiefly during the past year and by the members of this Society, for the support of an institution at Warsaw, for the relief of Jewish converts and inquirers after truth by enabling them to obtain the means of livelihood by their own labor.

The number of missionary agents in connexion with the Society not including subordinate teachers is 36, of whom 12 are of the Jewish nation. In the course of the year ten students have been under the instruction in the Seminary, of whom four have been appointed to the missionary work. Five been been admitted since the last anniversary, and three more are shortly expected from Berlin. The number of children in the schools at Bethnal Green is 83, of whom 40 are boys, and 43 girls.—The Society also has schools at Hamburgh, Posen, Dantzic, Dresden, Madras, Bombay, and other places, containing in all about 500 pupils.

During the past year about 14,000 Tracts in various languages, were issued from the despository of the Society in London, and a much larger number were printed under the superintendence of the missionaries of the Society on the continent, in German, French, Italian and other languages.—*Ib.*

LONDON HIBERNIAN SOCIETY.

The twenty-third anniversary meeting of this institution was held at the Freemasons' Hall, on the 4th of May.

From the report it appeared that the number of schools had increased during the past year from 1,046 to 1,352, and that the number of scholars is now 76,444, being an increase of 9,118 since the last anniversary. In the day schools, which contained 47,916 scholars, 19,793 were Roman Catholics and 28,183 Protestants.—The number of Scripture readers employed by the Society is now 50, being an increase of 17 since the last year. The Society has distributed during the last year by means of its schools and Scripture readers, 4,552 English or Irish Bibles and 18,414 English or Irish Testaments, which, added to the distributions of former years, make 209,300 copies of the Holy Scriptures circulated by the Society since its formation. The receipts of the the Society as compared with those of the preceding year, had diminished. They amounted to £7,809 ($34,671,) while the expenses were £8,917, leaving a balance against the Society of £1,108.—*Ib.*

CHRISTIAN INSTRUCTION SOCIETY.

The fourth anniversary meeting of this Society was held on Tuesday evening the 5th of May, at the Finsbury chapel, London.

From the report it appeared that the operations of the Society were confined to London and the vicinity; that it employed within these limits nearly one thousand gratuitous agents, who visited and imparted religious instruction to no less than 24,400 families, embracing 120,000 souls; that various stations had been established in those neighborhoods where there were no places of worship, for the purpose of giving lectures on the Sabbath evenings to the poor, which were on all occasions attended by great numbers, and were productive of extensive benefits; that eighteen loan libraries had been established, by means of which a large number of moral and religious books had been circulated among the poor; and that great efforts had been made to counteract the demoralizing effects of fairs by the distribution of Tracts, &c.—*Ib.*

SUNDAY SCHOOL SOCIETY.

The forty-third anniversary meeting of this institution was held at the London Coffe-house, Ludgate-hill, Wednesday evening, April 24th.

From the report it appeared that since April 1828, there has been established 264 new schools, containing 30,000 scholars, making the whole number of schools aided by the Society since its commencement 7,597 and the whole number of scholars 627,624, and among these had been distributed 776,608 spelling-books, primers and alphabet boards, 129,441 Testaments and 10,289 Bibles. The whole income from subscriptions, donations and legacies during the past year was only £141, and the Directors had been under the necessity of selling its Bank stock to meet its expenses.—*Ib.*

IRISH SOCIETY OF LONDON.

On Friday, the 1st of May, this Society the object of which is to promote the education of the native Irish through the medium of their own language, held its seventh anniversary meeting.

From the report it appeared that the Society had under its care 526 schools, and 19,312 pupils, and that there had been distributed during the year, 847 Bibles, 2,040 Testaments and about 20,000 prayer books, primers and smaller works. The total receipts for the year were £4,327, ($19,211,) and the expenditures £4,767, of which all but about £600 had been expended in paying teachers.—*Ib.*

From the Connecticut Observer.

AFRICA.

Extract from an Address, delivered in Hartford County, on the 4th of July, in behalf of the American Colonization Society.

——The world is given to Christ;—Ethiopia, as well as Philistia and Tyre, is expressly promised for his inheritance. And shall we save our own souls by bringing this heritage to the Son of God, or fall under the curse of Meroz, who came not to the help of the Lord against the mighty?

Degraded Africa!—In this manner we often speak of that quarter of the globe. And it is true. Why is Africa thus degraded? Not from any physical incapacities; but from the peculiar course of providential events. I know of no more illustrious characters in the annals of our race than many of the sons of Africa. Antiquity had no warrior superior to Hannibal. Clement of Alexandria, Origen, Tertullian, Cyprian, Athanasius, Augustine, were among the most illustrious fathers of the christian church. One of these revived in the declining church the doctrine of the Trinity; another did the same for the great doctrines of grace.—Go to a remote period of mankind, and see the great Lawgiver of the Hebrews, not inferior in this respect to Solon, nor to Homer as a poet, nor to Thucydides as a historian, nor to Washington as the father of his country, nor to Daniel or Paul as a saint of God: Moses, born and bred in Africa, stands unrivalled in the history of man. For the noblest works of Architectural skill and grandeur, we must, to this day, go to Africa.

The progress of Empire was early from Africa to Asia, and, afterwards, from thence to Europe. But the unremitted efforts of ages were necessary to resist the perpetual claims of its primitive habitation.—Soon will these mists of darkness clear away; soon will the adopted land of Joseph, twice the cradle of the church, sustaining the house of Jacob in the days of famine, and protecting the BABE of Bethlehem from the devouring sword, be remembered in God's everlasting love. The land where Augustine prayed and Cyprian bled, will soon be enclosed in the fold of Christ. *Why is his chariot so long in coming? Why so slow the wheels of his chariot?*

I HAVE NO TIME LEFT FOR STUDY.

The idea about the want of time is a mere phanton. Every man has time, if he is careful to improve it; and if he does improve it, he can reap a threefold reward. Let mechanics then make use of the hours at their disposal, if they want to obtain a proper influence in society.—They are the life blood of the community; they can if they please hold in their hands the destinies of our republic, they are numerous, respectable and powerful; and they have only to be educated half as well as other professions to make laws for the nation.

The Managers of the Petersburgh (Va.) Bible Society mention in their last Report, that a few men were found by their Agent, who refused to allow their wives to retain the Bibles given them. This, says the Visitor, is one of the many circumstances that might be adduced to illustrate the intolerance of irreligion.—*N. Y. Obs.*

AN ORATION

ON THE PRINCIPLES OF SUGGESTION,

By Robt. C. Grundy, of Washington county, Ky. delivered at the late Commencement of Centre College.

This world is a complication of wonders. The sublime, the grand, the beautiful, are all blended in the material universe, making one vast compound truly worthy of its mighty author. But how heightened the scenery when man is introduced as an admiring spectator of nature's works? He alone of all the animal creation is an admirer of nature, a lover of man, an adorer of God. All creation bespeaks his greatness; every circumstance tends to make him an object of peculiar interest. He moves through life as a child of earth, but his destiny is beyond the grave. As an object of physical, intellectual and moral investigation, he presents more interesting phenomena to nature's philosopher than all the rest of creation. He commences the journey of life the most helpless and ignorant of all animals,—grasping with equal eagerness at the midnight taper and the far distant planet. But trace this helpless stranger onward in life, and soon you behold him almost another being. The little animal that we but a moment ago saw ignorantly sporting with the objects of nature is now become the grave philosopher, the eloquent orator, or the able statesman. Such is the progress of the human mind in knowledge. *But on what principle or mental law does this intellectual progress chiefly depend*, is an inquiry worthy of the consideration of this enlightened audience. The mind like matter is governed in all its operations by certain fixed laws, which to know is to understand the basis of all science. As gravitation is a universal law of matter which gives harmony and beauty to the universe, so in the intellectual or mental world suggestion or (to use a more common term) association of ideas is a common law, which gives strength to the intellect, power to the thought, life to the imagination, and existence to reason. By association of ideas I simply mean that tendency of the mind by which one thought or idea suggests another. To be ignorant of this principle of the mind is to be ignorant of man. It is not something superadded or acquired by experience and education. No; destroy this principle and the light of experience is gone forever, and education blasted. All from the lowest savage to the tallest genius must acknowledge this principle of association; for all possess it———

"Were it not so the soul all dead and lost
As the fix'd stream beneth the impassive flood,
Formed for no end and impotent to please,
Would lie inactive on the couch of ease,
And heedless of proud fame's immortal lay
Sleep all her dead divinity away."—

It is owing to this principle of association that the mind when wearied with the present can revert to the past and even converse with generations beyond the flood.

Why is it, I would ask, that the venerable mother attaches so much value to the portrait of a dear son or a beloved husband who has probably been slain in the field of battle or fallen a victim to the waves of the ocean? Is it not because it suggests to her the object of her heart, and restores as it were, past scenes which once constituted her happiness? It is owing to the principle of association that man boasts of language, and spreads in so many ways around him the cheering light of knowledge. For language would indeed be a mixture of empty sounds were there no susceptibility of the mind by which a particular word suggests a particular idea or object in nature.

Here then is the source of literary eminence. By this reviver of thought, this restorer of the past, many a proud genius has soared high in the literary world, and imparted that light which has not grown dim by the lapse of years, but has become brighter and brighter as wafted onward by the eagle wing of time.—But if my hearer be a lover of the muses, how indescribably transporting have been your associations upon reading Milton's poetical description of Paradise lost by woman, perusing the productions of Homer's Genius, or listening to the melody of Mantua's Bard.

To the student of classic lore the names Academus and Lyceum suggest at once every thing noble and exalted in literature. —To him at the mention of these names Socrates appears teaching the youths of his country moderation and virtue, whilst Plato is seen half emerging from his olive bowers inviting the sons of Athens to learn the lessons of wisdom. Go ye lovers of classic story, and visit the land of Priam where the sad ruins of ancient Troy paint on fancy's eye her former greatness and there drop a tear of fond remembrance on brave Hector's tomb. Go visit Athens, that consecrated spot of Literature, and tell me if you can what are your associations. Here the decaying temple and the tomb, the lofty pyramid and the dilapidated palace, all combine to tell the story of human folly, and the short duration of human grandeur. If I address to day a youthful son of Columbia in whose bosom beams the holy fire of patriotism and whose associations are the bright phantoms of glory, go stand by the tomb of the Father of your country, and whilst you pay a grateful tribute to the departed great, let the light of his example guide your footsteps in the path of virtue. For 'tis a truth worthy to be inscribed in golden letters upon the four quarters of the globe, and wafted on the wings of every breeze, that virtue alone leads to true greatness.

But how noble, how exalted, how overwhelming are the associations of him, who can look up through nature's works to nature's God. He alone can enjoy that quantum of happiness allotted to man below, who can read on every page of nature's volume the infinite power, goodness and wisdom of that almighty being

"Who sees with equal eye as God of all
The hero perish and the sparrow fall."

To such an one the animalcule that crawls in the dust is a source of pleasure and delight, as well as the cloudcapt mountain or the variegated landscape.

"He looks abroad into the varied field
Of nature, and though poor perhaps compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own."

Here is wealth worth possessing, a treasure which moth and rust cannot corrupt, nor the iron hand of time destroy. Oh how far superior is the wealth of the christian to the glittering heap of the miser's gold. The miser makes silver his God, and when this takes to itself wings and flies from him or dives to the bottom of the ocean, his only source of enjoyment is gone forever. But the humble christian surveys the wide field of nature, and claims nothing as his own—he calls all the property of the God who made him, and whether he live in the circle of his friends, or is cast amidst polar snows or Alpine rocks, or shipwrecked on some desert and lonely island, he is still in the dominions of his heavenly Father, and by the principle of association can hold sweet converse with his God through the medium of the works of nature. The christian carries his wealth in his bosom, the miser packs it in his purse. Oh who then would not be a christian? Who would not desire to enjoy the sweets of religion, and wear the laurels of science. Were it not for the principle of suggestion the father whose locks are bleached by the frost of many winters would gaze on the objects of creation as if he had never seen them before. Were this the case black and impenetrable darkness would surround the children of earth having no light of memory to retrace the past, no gleam of hope to direct the wandering footsteps onward. But such is not the fate of man. He lives on a narrow isthmus of time which doth proudly rise between two vast eternities, where the twilight of the past is contiaually glimmering on the darkness of the unknown future. Rejoice then ye friends of virtue, rejoice ye patrons of science, that your labours shall not be in vain. Methinks I hear a voice from the past uniting with that of the present, and proclaiming rejoice for there is a principle in the mind of man, which when properly warmed by the genial rays of virtue, and directed by the light of literature, shall cause the breezes of Paradise again to blow, and waft the sweet odours of the flowers of innocence over the wide plains of this sin polluted world.

EFFECTS OF COLLEGE HABITS.

A respectable clergyman recently stated the following facts, in the course of conversation with some gentlemen of his acquaintance, one of whom communicated the account to the Editor of the American Pastor's Journal. It is copied from the July number of that work. It deserves the serious attention of the young men in all our literary institutions.

The class to which this gentleman belonged was graduated at one of the colleges in the United States, less than thirty years ago. It was a class from which much was expected, as the instructers of the college were often heard to declare, and was certainly not deficient, when compared with other classes, either as to numbers or talents. Unhappily, a very low standard of morals was then prevalent. Only two members of the class were free from the habit of profane swearing: and nearly all, except these two, would occasionally become intoxicated. It was the fashion to keep wine and ardent spirits of some kind at the rooms of the students. Occasional intoxication was not disreputable; and large entertainments were made, at which many of the guests were, before they separated, laid upon the floor, under or near the table.

This class went out into the world as one of the hopes of the country; for the men of that day did not know but that students must, as a matter of course, have a frolic now and then; and ten or twenty bacchanalian revels in a year were thought, as it would seem, a sort of necessary training, to impart some practical knowledge of things, and to enable men in the secular professions, to pass off a few idle hours in a gentlemanly way.

It may be curious and useful to know what was the history of the particular class in question, and this may be pretty fairly inferred from the following facts: A comparatively small number ever occupied respectable and conspicuous stations. In twenty-two years after leaving college, two-thirds of the class were known to have died; and of these full one half died the victims of intemperance. It is probable that a large part of the others were more or less injured by the use of spirits. Of the survivors, some now living are known to be in the lowest state of poverty and degradation.

At the close of these statements, an individual present mentioned the following facts in regard to a class of which he was a member, in one of the colleges of our country. This class, like the other, was rather numerous, and was graduated less than forty years ago. The influence of the class was decidedly and strongly in favor of morality, and against profaneness, drinking, gambling, and every kindred vice. Before leaving college, a large proportion of the class came under the power of religious principle, in consequence of a general revival of religion. Twenty-five years after the time of graduation, just one-quarter of the class had died; and of the surviving three-quarters, a large proportion were occupying stations of considerable usefulness. Of those who had died, one was hastened out of the world by intemperance; and he was known to be fond of drink when in college.

A FAITHFUL CHURCH.

In the "up-country" of South-Carolina, five years ago, a little church was gathered by a missionary now in the West. It was the fruit of a little revival, by the divine blessing on the labor of half his time for ten months. About a year after he left them, the writer was sent as a missionary to renew the ordinances of the Gospel. He found a church of twenty-three members. Their hearts had not grown cold; they had continued to meet, to read, to pray, and to exhort one another. Often, and with many tears, did they mention the name of their beloved missionary, who had been called from them, and for whose return they had not ceased to beseech the Lord They had prayed themselves into the confident belief that he would return, and seemed disappointed to receive, and hesitated in turning the current of their feelings towards a stranger; slow to believe that another could do them any good.

Their Sabbath school, which had expired, was revived on a permanent plan, and a library added. The means of grace were again in operation, the confidence of the people was gained, and in the space of sixteen months, shared equally with another congregation, the church had nearly doubled its original number.

Again for eighteen months they heard only a transient sermon; again they resorted to reading, prayer, and exhortation; their piety did not decline; their confidence in God did not waver. Their Sabbath school flourished; their library increased; their lamps were full of oil, trimmed and burning, and they were watching, ready to receive their Lord, confident of his coming.

Last autumn the Lord sent them another servant, who immediately commenced a faithful discharge of his duty, well sustained by a faithful church. They are at this moment enjoying a revival which has already added forty converts to the communion.

Churches of our Lord, this notice is designed to reprove and to encourage you. This was the youngest and feeblest of our churches. Added to the discouragement of opposition and sectarianism, it had insignificance and poverty to struggle against. Their whole success is manifestly under God, the result of a faithful church. It was because they were known to be a praying people, hungering and thirsting for the bread and water of life, that a second missionary was sent, and without aid from the Missionary Society they must probably have declined to oblivion. They had not strength to supply themselves, and our ministers were too few to help them. This they felt, and cried unto the Almighty Helper. God, who hears the crying raven, heard his praying people, and sent them as laborers, these with whom he would also send his Spirit. Other churches in the neighborhood, older, abler, but far less praying and faithful churches, remain unblessed and declining, while this one, lately a scion in the midst of the grove, is extending its branches of fruit and overtopping the forest. The Lord will be faithful to those who are faithful to themselves and to him.—*Home Missionary.*

ANECDOTE.

An anecdote is told of a clergyman, who, some years since, was preaching not a thousand miles from the city of Charleston, one of whose sermons was thought to contain quite a number of personal allusions, and couched in terms of severe and unmerited rebuke. When the congregation was dismissed, a respectable portion of them retired to the porch of the church, under feelings of great excitement, where they awaited their minister; and as he approached them, they peremptorily demanded of him an explanation—upon which he deliberately drew from his pocket the sermon that had given offence, and said, "You perceive from the appearance of this manuscript that it was written long ago. Examine it. It is not interlined—nor has a word been preached to day that is not written in it. From notes on the back of it you will also see that I preached this same sermon more than twenty years ago in the city of London, and in a number of other places in the island of Great Britain. I am, however, truly grateful that Providence has directed me in the selection of this subject, as it appears no less adapted to this meridian, than for that for which it was originally prepared. And now, gentlemen, if any of you consider that it contains remarks applicable to yourselves, I hope and pray that you may make a profitable improvement of them. I have no further apology to offer."—*Charleston Obs.*

THE DRUNKARD AND JACKASS.

A drunkard in his crooked track
From grog-shop home oft met a Jack,
And tried to make some conversation,
About the meanness of his station.

The Jack so quiet by the way,
Had hardly any thing to say,
But only look'd with consternation
Upon the dupe of dissipation.

"You shaggy long-eared beast of thistle,
Don't know enough to mind a whistle;
Your race are meanest of creation,
Shame to yourself and to your nation."

"Speak plainer, sir," replied the ass,
"Your tongue is bigger than your face,
Say what you will of head or trunk,
You never saw a Jackass drunk."

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 12, 1829.

TO SUBSCRIBERS.

At the commencement of the present volume, the publisher, after consulting with several friends, altered and enlarged his paper, with a view of rendering it more acceptable to subscribers, and of recommending it to those who before objected to its diminutive appearance. This enlargement was necessarily attended with an addition to the price. It was confidently expected that few, if any, would be displeased with these changes of form and size, which had often been recommended to him, and which he knew would enhance the real value of the paper far beyond the additional charge. But the number of complaints which have already reached him, compels him to believe that these alterations are not generally approved by his subscribers. In this disapprobation he experiences a disappointment no less painful to his feelings than injurious to his pecuniary interests. To gratify his patrons, however, and to remove all ground of complaint, he has determined, at however great a sacrifice on his part, to reduce the price to what it formerly was, viz. *two dollars* in advance, or within six months; or *two dollars and fifty cents*, if payment be delayed beyond six months. To do this, he must also reduce, in some measure, the size of the paper. It will, however, still contain more than one third more matter than in the previous form. Every one must see that, for this increase of matter and of necessary expense, the publisher will receive no compensation, but what may arise from a more punctual payment of subscriptions, and an increase of subscribers. He hopes that those, who take his paper, will feel that for his exertions and expense to gratify them by the improvement of his paper he has a new claim on their fidelity and promptness in making payments. When payments are made in advance, or at the close of every year, they will be light and hardly felt; but when they are deferred three, four, or five years, the amount accumulates, becomes burdensome, and often furnishes an excuse, however unjustly, for not paying at all. By the remissness of subscribers he has suffered much. Unless payments are more punctually made, and the friends of the Luminary exert themselves to obtain new subscribers who also will pay, it will be impossible for him to sustain the publication much longer. He respectfully and earnestly solicits the aid of preachers of the Gospel, of elders, and of all persons, who feel an interest in the paper, to extend its circulation, and secure to it a patronage that will render it permanent and more extensively useful. The publication has arrived to a crisis, at which it requires special effort to sustain it. It is needless to say a word about the cheapness of it to those who will take the least trouble to examine that point themselves. Let them compare the price and quantity of matter with those of other publications. As an additional inducement for persons to obtain new subscribers, to any one who will procure five subscribers paying in advance, and send the money to the publisher, a sixth copy will be given gratis.

☞ Those persons who have paid $2 50 cts. in advance for the present year, shall have 50 cts. refunded on application at the office.

The obituary notice of Miss M'Henry in this day's paper, we recommend to the attention of every parent and young person. For a youth *so prepared*, "to die is gain," even at the very threshold of life; but how many youth, in consequence of their neglect of religion and their devotedness to the world, are surprised by the messenger of death, and in that awful moment feel that to die is loss of every thing and for ever! To parents we would reiterate the question of the writer, would you not have your dying child say "Pa' taught me to go to Heaven!" If parents were more faithful in teaching, guiding, and leading their children in the way to heaven, they would more frequently have the consolation of seeing them leave the world with a "hope full of immortality."

PAINT-LICK SABBATH SCHOOL.

A Sabbath School Society was organized at Paint-Lick, Garrard County, on the 19th ult. by Mr. Joseph Huber of Danville. Seventy dollars were subscribed, of which 40 were to be immediately appropriated to the purchase of a library. Officers were elected, and a sufficient number of teachers offered their services to instruct forty children. This is a good beginning. The liberal subscription manifests an interest in the object, which betokens good things to come. The establishment of libraries in connection with these schools, is a most certain means of increasing their usefulness and giving them a permanency, which they could acquire in no other way.

In the present aspect of the cause of christian benevolence we see nothing more cheering or more full of promise to the friends of Zion, than the advancing prosperity of the Sabbath School system of education. No one can calculate the good which is accomplished for society and for the church of Christ by that individual, who sets in operation or guides the affairs of a Sabbath School.

THE BIBLE CAUSE.

The following extract from the proceedings of the Baptist Association held in this place, which is inserted in this paper, is a pledge of the co-operation of that respectable body in the good work of diffusing the Scriptures through the state of Kentucky.—We hope their recommendation, "to form Bible Societies in the different towns and congregations," will be cheerfully and promptly complied with by the brethren of that denomination. How can the friends of the Redeemer cease their efforts or be remiss in this cause while a *single family* in the state is destitute of the word of life.

Extract from the proceedings of the Elkhorn Association of Baptists held in Lexington, on Monday, 10th August 1829.

Our Brother Herbert C. Thomson, the General Agent of the American Bible Society, being now present with us, and having visited this State for the purpose of aiding the friends of the Bible in their efforts to promote a more extensive circulation of the Holy Scriptures, and especially to furnish all the destitute families in this State, that may be willing to purchase, or receive the Scriptures, with a copy of the Bible.

Resolved, That we recommend to our fellow-citizens generally, and particularly to the Brethren of our denomination—to organize Bible Societies in the different Towns and Congregations throughout the state of Kentucky.

Attest B. S. CHAMBERS, *Clerk.*

Extract of a letter from the Rev. Caleb Weedin, dated

"GLASGOW, KY, JULY 29th, 1829.

Mr. Skillman,—We yet have the pleasure of seeing Zion's cause progressing in this part of God's vineyard; though not with the same rapidity as formerly. A few months since there seemed to be a general moving in the church throughout the county and in various parts of the adjoining ones. While the good work is still gaining ground in different places, the church in the town and some of the neighbourhoods around, seems to have contented herself to sit down and gather the fruit of her labour, without making farther and more vigorous efforts in the good cause.

Being for some time convinced that a knowledge of what the Head and branches of the church are doing for the conversion of the world, is well calculated to enlist the feelings of the pious in this best of causes, and to open the hearts and hands of Zion's friends to aid in the same work; and as the columns of your Luminary are mostly filled with this knowledge, and savour less of sectarianism than any theological paper of my knowledge; I have therefore felt, and yet feel very anxious for its circulation. I hope the members of Zion who are not supplied with papers will not only subscribe themselves, but will use their influence in getting others to do the same. I have procured you some more subscribers, whose names I send you."

SACRAMENTAL MEETINGS.

COMMUNICATED.

The Sacrament of the Lord's Supper will be administered at Stipp's Cross Roads, Bourbon County, on the fourth Sabbath of this month, (August) by the Rev. Dr. Blackburn, the Rev. J. P. Cunningham and the Rev. Samuel Steel. Preaching to commence on the Friday evening previous, at 4 o'clock.

The *same persons* will likewise administer the Sacrament of the Lord's Supper at Mount Horeb Church, near Lexington, on the fifth Sabbath of this month. Preaching to commence on the *Saturday* previous, at 11 o'clock

REVIVAL IN GEORGIA.

By a letter from the Rev. Dr. Waddel of Athens, to the Editor of the Charleston Observer we learn that there is an interesting state of religious feeling in the western part of Georgia. Mr. Wm. H. Gallaher has been labouring in that destitute region with great success. Those who had the pleasure of an acquaintance with him, when he was in this part of the country a few months ago, will be glad to hear that his health has been so far restored by change of climate and travelling as to enable him still to prosecute his Master's work. By the blessing of God on his efforts sixty-one members have been added to the infant churches in those frontier settlements in the course of about three months.

PISGAH CHURCH, INDIANA.

Rev. J. M. Dickey, in a letter to the Editor of the Intelligencer, dated August 3d, writes; "We had a comfortable communion yesterday. Twelve persons united with the church on examination, and two by certificate. About 25 came forward to the anxious seats. We seem to have abundant evidence, that the good Spirit of the Lord is at work among us."—*Ia. Rel. Int.*

MORE MISSIONARIES FOR INDIANA.

We learn from the Home Missionary for August, that the following Missionaries have lately been appointed, by the American Home Missionary Society, who are to make Indiana the field of their labours; viz. James A. Carnahan, Charles Danforth and Eliphalet Kent. Milton Kimball has also been appointed, who is permitted to make either Ohio or Indiana the field of his labours. These Missionaries may probably be expected in the course of two or three months, and we have many vacant churches that will not only be ready to receive them, but will hail their approach with joy.—*Ib.*

PROGRESS OF TEMPERANCE.

No Fiction.—A correspondent of the Boston *Philanthropist* states that the following facts, exhibiting the brutifying effects of ardent spirits, came under his personal notice.—*Philadelphian.*

Mr. B. was a man of respectable connexions, well educated and intelligent—he became a temperate drinker, and finally almost as a matter of course, a drunkard. He married a wife in his better days, and might, but for the fell destroyer, have lived in easy circumstances; but he now lived in a miserable house, and his family was destitute of every thing which constitutes the comforts, or even the necessaries of life.—One winter's morning, when this wretched family awoke from their slumbers, a tremendous snow storm was raging without, and there was not a stick of wood, or any kind of fuel in the house. "Wife!" says the brute of a husband, "get up and build a fire."—"Why, my dear," says she, "there is nothing to make one of." "But get up," says he, "make a fire, and get some wood where you can find it." The poor woman remonstrated, but the reply was, "If you dont get out of bed, I'll kick you out."—The poor woman got up, and after wrapping herself up as well as she was able, went out in pursuit of wood. The storm was violent, and the snow had already fallen to the depth of nearly a foot. She however made her way, a quarter of a mile, to a wood-lot, where she fortunately found a large dry limb, which with the greatest exertion she succeeded in dragging to the house. She then took her axe and cut it up, and made a fire. "Now," says her better half, "get us some breakfast." "There is not," said the wife, "the least thing in the house which I can get for breakfast." "Then go to the neighbors and borrow something." There was no alternative; the imperious order of her savage husband, was not to be disobeyed, and besides, she had four little children who needed something to eat. She accordingly prepared herself to encounter the pitiless storm, and went off, nearly a mile, across the fields which were almost totally impassable, from the great quantity of snow, which lay in drifts, to the house of a neighbor, who kindly let her have a peck of potatoes, with which she hastened home.—These, boiled, and used with a little salt, made the breakfast of the wretched family; after which, the father started off for the tavern!!!

The following sensible remarks are from the New-York Courier. It is gratifying to see such sentiments from so respectable a source:

Temperance.—If societies will make men sober, there will soon be an end to drunkenness. We have it from good authority that there is a dreadful falling off in the sale of liquor in the city; a merchant, we are told, refused to sell on commission 200 hhds. of rum. There is principle in this.

Temperance in Owyhee.—The drinking of spiritual liquors has been prohibited in one of the Sandwich Islands, under the penalty of *five hogs;* the chiefs, who are the law-makers, no doubt have discovered that the excessive use of strong drink assimilates men to hogs, and have chosen the penalty as appropriate.

Indian Temperance Society. At Cataraugus, (N. Y.) the Indians have formed a Temperance Society. Forty have signed a constitution which obligates them to abstain entirely from whiskey or any distilled spirits for a year; forfeit, in case of violation of the promise, $5 for each offence.

We see in the papers from different parts of the country, the advertisements of merchants containing sentences like this: "Groceries of all kinds, *spirituous liquors excepted.*" It was feared by some, that this course would lessen the profits of the merchant: but experience has proved that these fears were groundless. It is the universal testimony of retailers who have ceased to traffic in ardent spirit, that their trade is increased, their profits are more regular and certain, their bad debts fewer in number, and their customers more sober and respectable. This fact is a most pleasing evidence of a salutary improvement in the public sentiment.—Stonington Ct. Tel.

MR. KING'S JOURNAL IN GREECE.

(Continued.)

Ruins of Ancient Sparta.

Towards noon, I with some difficulty procured animals, and went to visit the site of the ancient Sparta, which is just one hour's moderate ride from Mistra. I was accompanied by the son of one of the Demogeroutes, and by their secretary. The day was fine, though rather warm, and the ride delightful, being in the midst of olives, and mulberries, or gardens of oranges and lemons. The golden fruit of the orange was hanging down in rich profusion, and reminded me of the gardens on the plain of Sharon. Though I ate of it, and though it is already exposed in the market for sale, still it requires another month to bring it to perfection. The plain is well watered, and if under proper cultivation, would doubtless be more healthy, and become a delightful place of residence.

In going to visit the spot where Lycurgus lived, and Leonidas with his brave companions, who fell at Thermopylæ, and thousands of ancient heroes, I could not but feel some peculiar interest, though I must confess, that *places* interest me much less now than formerly, and men much more. As soon as I was told, "There is Palaio Castro," I pushed forward, dismounted, and hastened up the hill, on which stood the citadel. Having gained the elevation, I exclaimed, to my modern Spartan guides, "E tan, e epi tan."—"Either this, or upon this." (This, the Spartan mothers said to their sons, as they delivered to them their shields, to go out to battle, and was the same as if they had said, conquer or die.) One of them understood what I said. After viewing for a while, from the elevation on which I stood, the site of the city—the mountains of Menelaium on the East, and of Taygetus on the West, and the beautiful plain between, through which the Eurotas still winds its way quietly along amidst the reeds and laurels, I began to walk about over the ruins, and examine the remains of this mighty city of renown.

One of my companions feeling ill, sat down to wait my return. I however proceeded, and took a view of what my guide pointed out to me as the market place, the theatre, a temple, the Gymnasium, &c.

The greater part of the broken walls which remain, appear to me to be Venetian and Roman. I looked for inscriptions, but found only one. I inquired for ancient tombs, but was told that there was none, though after my return to Mistra, the physician above mentioned, told me that there were three. On questioning him, however, it appeared that he had seen but two, and these he could not well describe. The bishop of Lacedemon, who resides in the castle above the city, and whom I afterwards met at Marathonisi, told me that there were such tombs existing, and that one was the tomb of Leonidas. (Leonidas fell at Thermopylæ; but forty years afterwards his remains were removed to Sparta.) To perpetuate his memory, however, no tomb or monument is necessary. While the love of freedom remains in the bosoms of men, and so long as the sacrifice of life for one's country shall be admired as a noble devotion, and so long as deeds of valor shall be sung by mortals, the name of Leonidas will be remembered.

To the South of the hill on which the citadel stood, I saw two or three tents pitched, resembling those of the Bedouins. These were all the inhabitants of which the ancient, the mighty Sparta, can now boast. Her ruins are now no longer interesting, except from association. The greater part of them, as I was told, were removed by the Venetians to build Mistra, and for the purpose of taking away from the view of the Greeks those noble monuments of their ancient grendeur, which were continually exciting them to rebellion.

As masters of the country, and as those who wished to enslave the people, they acted wisely. Thus did the French with some of Napoleon's trophies. Monuments have a powerful effect on the minds of the people; and it was for this reason, that the Lord commanded the Israelites to erect *pillars*, that their children might ask "what mean these stones?" and thus perpetuate to the latest generation the memory of a mighty deed or miracle. And as Moses burnt the golden calf and ground it to powder, and strewed it upon the water and made the children of Israel drink of it, so must the enemy do with every warlike statue and every column in Greece before the inhabitants will forget their ancient glory, and cease to strive to regain it.

I left this solitary spot with some degree of sadness, and returned to Mistra, reflecting on the frequent and mighty changes to which man seems destined.

On my way, at a little way from the ruins, I was conducted to a spring of clear pure water, over which a large tree spread its branches, and afforded a refreshing shade.—Near by was a platform of stone which my guide said was ancient, and that on this sat those who gave instruction to the Spartan children, here assembled. "Here," said he, "they were taught various arts and sports, and among other things the art of stealing without being discovered." He related the story of the boy and the fox which he concealed under his garment, till the animal gnawed into his bowels and caused his death, and remarked, that the Spartans (the Maniots) had not yet forgotten the lessons which were there received.

The following night, I had proof from actual experience, that there were some near by, who had made proficiency in the art of thieving, as I went away from the house a small purse of money lighter than I came to it.

After reposing a while at my lodgings, I received visits from priests and people, and gave Tracts to many boys and young men, who called to solicit them. Two young men here expressed a strong desire to go to America to receive an education.

FOREIGN NEWS.

By an arrival at New York, London dates have been received to the 13th of June.

Russians and Turks.—From a Russian Bulletin, giving accounts to the 22d of May, it appears that a pretty hard battle had been fought between the Russians and Turks; the latter led on by the Grand Vizier, in which both parties sustained considerable loss—the Turks leaving two thousand in the field, and the Russians acknowledging nearly a thousand on their own part of killed and wounded. The Russians claimed the victory; but the Turks fought with great bravery. This battle took place near Choumla, and the attack was made by the Turks. The Russians acknowledge the loss of Major General Ruiden.—On the Black Sea about 20 Turkish transports fell into the hands of the Russians, and a new frigate was set on fire by their squadron near Schilli, not far from the Bosphorus.

Adrianople has been fortified, and all the beautiful gardens and fields there consequently laid waste.

Official advices have been received by the English government from the Ionian Islands, of the surrender of Missolonghi, Antolica, and Castle of Lepanto, to the Greeks.

A riot had taken place in Garrick-on-Suir, Ireland. The 76th regiment were ordered to fire among the crowd. Some persons were killed and others wounded. The Rev. Mr. Standish Crady, who was hastening to suppress the riot, was thrown from his horse and killed.

Sir Humphrey Davy died at Geneva on the morning of the 29th of May.

The Russians have in the Mediterranean, 8 ships of the line, 7 frigates, 1 corvette and 4 brigs, mounting in all, 1,002 guns; and in the Black Sea, 9 ships of the line, 5 frigates and 28 corvettes, brigs and smaller vessels, with about 1,550 guns. Total, in the Mediterranean and Black Sea, 62 vessels and 2,550 guns.

DOMESTIC.

From the Louisville Public Advertiser.

INDIAN HOSTILITIES.

We understand official information has been received at the head quarters of the Western Department, stating that a few days since, whilst some of the frontier inhabitants of Randolph County, Missouri, were grazing their cattle on the waters of Chariton river, a party of Ioway and Sac Indians, took possession of the cattle and drove them off. Whereupon 50 of the frontier inhabitants embodied and pursued the Indians, and came up with them encamped. They refused to give up the cattle, when a conflict ensued, which resulted in the defeat of the whites, who lost four men killed, four wounded and several missing. The Indian force is variously stated at from 100 to 200 men.

The Governor of Missouri has called out a thousand militia for the protection of the frontier, and has requested of Brigadier General Atkinson the aid of the U. States troops in that quarter, and Brig. Gen. Leavenworth has already marched for the frontier with the disposable force stationed at Jefferson Barracks, amounting to fourteen companies.

ARMY MOVEMENTS.

ST. LOUIS, JULY 26.

We are informed that on Thursday the 23d ult. at two o'clock, Brig. Gen. Leavenworth, by express received a call from the Governor of Missouri, urging the immediate detachment of troops to check what is supposed to be an Indian war; and such was the extraordinary activity and promptitude of Brig. Gen. Leavenworth, that five companies of the 6th Regiment of Infantry, and one of the flank companies of the 3d Regt. embarked at Jefferson Barracks, on Saturday the 25th ult. and would have left the day before but for the disappointment of the steamboat Crusader, in which they departed for the point of destination, under the command of Lt. Col. Baker.

The great promptitude and energy displayed by Brig. Gen. Leavenworth and his officers on this occasion, richly merits, and we have no doubt, will command for them the universal applause of our fellow citizens.

Gen. L. with the chief of his staff, Lt. Harris, left this place yesterday, for Fayette, in Howard county, where he expects to meet the Governor, and collect all necessary information concerning the ultimate objects of the expedition.—[*Times.*

FAYETTE, MO. JULY 25.

We were informed last evening by a gentleman of this place, who accompanied the troops part of the way out, and who had to return in consequence of indisposition, that the company that had proceeded to the battle ground to bury the dead &c. had returned, bringing no news of importance, only that they did not discover any Indians, and that Myres and Owensby were both found dead on the ground, with their scalps off. Poor Winn it was supposed, had shared a worse fate. His feet and hands were found about two hundred yards from the encampment, where the Indians had overtaken him, and burnt him alive. For his hands and feet were lying in the edge of a bed of ashes.

Melancholy Shipwreck.—A few weeks ago we had occasion to record the melancholy shipwreck of the bark Granicus, on the island of Anticosti, in the St. Lawrence, in November last. Another similar case has just come to light, a full account of which is published in the Quebec Gazette. It appears that the Brig Betsey of Whitehaven, which cleared at Quebec for Ireland on the 15th of October, 1827, was cast away soon after on the coast of Labrador. A large part of the crew must have escaped to the shore, but how long they survived cannot be ascertained. On the 6th of November, 1828, some Esquimaux hunting on the coast, seeing a piece of rope on shore near the big islands of Watawistick, landed, and found a small wooden compass and a scraper; on examining further, well trodden paths in the moss showed that persons had been living thereabout for a considerable time. After searching for some time longer, one of the Indians ascended a hill, and saw a hollow among some small trees something like a shelter, to which they went. The skeletons of three men were laying outside the door, and three others inside; on the top lay a box containing the log-book of the Betsey, a work on navigation, the register of the brig, and articles, nearly destroyed. There was no appearance that the people had been able to make a fire, and it was manifest that instead of seeking to find inhabitants they had hid themselves. This, says the Gazette, is always the case with English sailors who are wrecked on this coast: they take it for granted that there are no inhabitants but Indians, ready to murder them without mercy, while in truth there are few or no Indians either on the Labrador coast or on that of Newfoundland, and these, far from being cruel, are the most inoffensive people on earth, who would perform any office of humanity to persons in distress.

MISCELLANEOUS SUMMARY.

An Honest Confession.—Mr. —— informed me that one of his acquaintances was conversing with a retailer of spiritous liquors on the wickedness of helping men to drunkenness and ruin, when a distiller came in, who had amassed a large estate from the manufacture of the drink of drunkards, to whom the question was put, "Is it right to sell spirits?" He replied, "Why, I've made all my property by it." Well, but is it right to furnish mankind with the means of their ruin? "The people will have it at any rate, and I may as well have the benefit of the trade as others." That's not the question—is it right for you to make gain out of the wickedness and misery of drunkards, and the ruin of their families?" "If I must answer," said the distiller, "I say, that though I get my living by making rum, *he's a fool that drinks it.*"—Jour. of Humanity.

Col Knapp delivered an address before the Societies of Mechanics and Traders in New-York, on the 4th ult. in which he calculated that there are 480,000 mechanics and manufacturers in the United States, or one to every 25 persons. He estimated the number of lawyers at 9,000, or one to every 1333 persons; the physicians at 12,000, or one to every 1000 persons; the clergymen, including all itinerant as well as settled preachers, at 7,000, or one to every 1700 persons; the teachers of elementary knowledge, who devote their whole time to instruction, at 36,000, besides many who devote several months in the year to the labors of instruction.—*Nor. Cour.*

Indian Relics.—We are informed by an intelligent gentleman, that in digging for Gold recently, in the county of Burke, a crucible was found at a considerable distance below the surface, which bore evident marks of having been much used. It is believed, that the Aborigines were aware of the existence of the gold formation, and doubtless the crucible found had been put in requisition by them for the purpose of fluxing the precious metal. This belief is strengthened by the fact, that in the same place whence the crucible was taken, a soapstone slab was found, with excavations of various sizes, which had probably been used in moulding ornaments, to decorate the ears and noses of the Indians, from the gold which had been previously melted in the crucible.—*Raleigh Reg.*

Novel Celebration.—About 150 of the citizens of Barnard, celebrated the birth-day of Independence, this year, by making a piece of new road. They took a cold dinner in the woods, with a good appetite. We understand there was no quarrelling among themselves, no bursting of cannon, no loss of life or limb, nor, as far as we can learn, of property or morals. They seem to have gone home at night, satisfied that their celebration would be productive of substantial good to at least *some part* of the country,—what proportion, think you, reader, of those who "celebrate the fourth of July," could have the same opinion of their doings!—*Vt. Chron.*

Great Age.—In noticing a celebration of the 4th July near Raleigh, (N. C.) the Regis-ter states that "Mr. Arthur Wall, now in his 109th year, was particularly invited; he excused himself on account of being '*busy with his crop,*' but said he would send one of his boys, a lad of 82, with his toast. No toasts, however, were drank, for there were no intoxicating liquors on the ground. Long before the shades of evening, the gratified company, after a day of sober and rational enjoyment, departed for their homes, with improved national and neighbourhood feelings."

Resuscitation from Drowning.—A boy about 12 years old, fell into the river, at the Albany basin, on Friday evening, the 17th ult.; after he had sunk, a spirited young man, living with Mr. Moore, painter, heard of it, left the shop, and made several attempts, by diving to the bottom, to find him. After being under water 15 or 18 minutes, the body was dragged up with a long boat hook, without any signs of life. The father would not consent to the violent remedy of rolling on a barrel, &c. but carried him, with the face downwards, to Dr. Neilson's office, corner of Liberty and Greenwich-streets, who, fortunately, being at home, had the body immediately stripped, placed between blankets, on a mattress, and continually rubbed, by 7 or 8 persons, over every part: in about 20 minutes, some signs of life were discovered; the rubbing was continued, with a succession of warm blankets, for an hour and a half, without any other remedy, except a little warm brandy and water, as soon as he could be made to swallow. In two hours he was conveyed home. Dr. Neilson then directed applications to cause a copious discharge from the bowels, and before morning the boy was restored to his senses, and relieved from pain.—*N. Y. Adv.*

Hail fell in the town of Springfield, Mass. on Friday, 3d July, to the average depth of two inches, in many places to the depth of eight inches, some considerable damage was done to the gardens, grain, and window glass.

The frame of a new meeting-house was lately raised in Guilford, Conn. without spirits. The ladies in approbation of the measure, furnished a liberal supply of cake and beer, and their cheering smiles were more acceptable than the boisterous mirth and foolish wit inspired by rum.

On the night of the 2d July there was a severe frost in the vicinity of Wellsboro', Pa. which killed beans, cucumbers, corn and even potatoes.

On the 4th ult. between 30 and 40 dollars were collected at the Methodist Church in Boston, for the African Colonization Society—and on the 5th, $13 were collected at Lincoln.

A Chance for Distillers.—The United States government advertise for *Eighty seven thousand six hundred* gallons of whiskey, where-with-al to bathe the throats of our soldiers. What will temperance societies say to this! Ten times the quantity would be sufficient to float our whole navy.

Commodore Porter.—Capt. Miner, of the Lavinta, reports that an attempt had been made to assassinate Com. Porter. He had been ordered to the City of Mexico, and on his way thither, in company with a gentleman from New York, and attended by two servants, when about forty leagues from Vera Cruz, he was attacked by a party of nine horsemen; two of whom had advanced to within a short distance of him, when he turned and discovered their intentions—he instantly wheeled and shot one of them, who turned out to be the leader, drew his sword, and struck off the hand of the other who had engaged him. The rest seeing their leader fall, fled. The chief of the band, it is said is the very man from whom the Commodore procured his horses for his journey.—*New Orleans Argus.*

Doings of Death. In 'statistics of Paris', says the Portland, Me. Zion's Advocate, the number of inhabitants in that city is estimated at 890,000. The deaths average 1 every 20 minutes and 3 every hour. Estimating the number of inhabitants on the earth at 890,000,000, and allowing the same degree of mortality to prevail in all countries, we should have 1,000 deaths every 20 minutes, 50 every minute and 3,000 every hour. This degree of mortality would carry off a generation in little more than 34 years. The average mortality of the world would perhaps be found greater than that of Paris.

☞ The MINUTES of the last General Assembly of the Presbyterian Church, are now published; and all to whom they are sent, are informed, that they consist of ten closely printed sheets, and that the work being periodical, is chargeable with *fifteen cents* postage for any distance under 100 miles, and with *twenty-five cents* postage for a distance over 100 miles; and no more. The whole statistical reports, including ministers and churches, and their Post-office address, are printed in these pages; together with the entire correspondence of the Assembly.

E. S. ELY, Stated Clerk.

Philadelphia, July 17, 1829.

RUINS OF BABYLON.

Mr. Buckingham, who is now delivering a course of lectures in London, and who has himself personally visited the site of Babylon, thus describes the ruins of that vast city of antiquity.—*N. Y. Obs.*

Very few antiquities are now discernible, two towns, Ctesiphon and Seleuca, having been built with bricks taken from the ruins of Babylon. The country all around is perfectly flat and smooth, while the space within the walls presents in every part an undulating and uneven surface, caused by the immense quantity of ruins; an appearance unequivocally indicating the vast extent of the ancient city. Amid the general desolation a part of the celebrated Tower of Babel, or Temple of Belus, is still visible. This wonderful edifice, it will be recollected, is described by Herodotus, Clio, cap. 181, to have been constructed in the following manner.—Its base was an extensive stone structure, perfectly square, about 800 feet in extent on every side, and 100 feet in height; on this square base was erected another similar though smaller square building, of about 600 feet in length and 100 or upwards in height, and so on, each successive square diminishing in size up to the top. Four of these stages (if we may so term them) still remain, and the ascent is extremely easy on account of the immense quantities of rubbish which has accumulated from the fall of the upper portions. In Alexander's time this condition of the ruins caused him, after many efforts, to abandon the design of restoring the temple of Belus, and it is calculated by Arrian that it would have employed ten thousand men for a year to remove the rubbish, before the first attempts at rebuilding could be made. There is so much facility of ascent in consequence that Mr. B. was enabled to mount to the top on horseback. The view he found extremely beautiful, and comprehending a large extent of country. The castellated palace of Semiramis and the hanging gardens still present traces of their former grandeur. The general ruins are covered with a thick crust which may be broken, and, in many instances, the apartments beneathmay still be discerned.

OBITUARY.

For the Western Luminary.

DIED—On the 20th July, at the residence of her father in Washington County, Ky. Miss Susanna V. M'Henry, daughter of the Rev. B. M'Henry, of the Methodist Episcopal Church, in the 20th year of her age. A constitution not naturally vigorous, had suffered much from the ravages of the scrofula, with which she had been afflicted from infancy, until within the last year, when by the skillful management of Dr. Rudd, (of Springfield) she was quite relieved. Her restoration to health was so unexpected, her friends received her as from the grave, and vainly calculated on a long enjoyment of her society; but the skill which removed disease could not restore physical ability, and a violent nervous fever in a very few days, laid all these hopes in the dust. She had been piously disposed from her childhood: and very early in life added the graces of religion to a temper and disposition of extraordinary sweetness. Her convictions were so deep, and her determination never to rest satisfied without an evidence of the pardoning love of God, was so strong and fixed, that a pious minister once remarked he had been "out of all patience with her! she seemed to be requiring more at the hand of Heaven than she was entitled to." This minister was present at her conversion, and said afterward he could not have imagined so great a *change* in one so unexceptionable before; for it was of that unequivocal character which leaves no doubt on the mind of Christian or skeptic as to its reality. From this time she seemed to keep death ever before her, and though happy in relation to every thing around her, viewed it as the passage to a better world. Her death was so unlooked for, that very little was said to her on the subject. She often mentioned it herself, and whether in delirium or in her senses, always with composure. She expressed no wish to live longer than to take leave of a sister who was absent and had been sent for. When her friends were convinced she was dying, one, asked her, "do you know that you are going to Heaven." She replied emphatically, "Yes! Pa taught me to go to Heaven; where else should I go!" To a young lady present, she said "tell your grandmother, I die and go to God." In this happy frame of mind and in her senses, (after many hours of delirium) she closed her eyes forever. Her mind, strong and sprightly, was, considering her delicate health, finely cultivated, and capable of long and vigorous application. Her reading was of the most useful and solid kind. Her memory apt and retentive. Her knowledge of the Scriptures from a constant reading of them with commentaries, was proof of the clearness and comprehensiveness of her understanding. As a member of the Methodist Church, she was decidedly attached to the views which the faith of that branch of God's family takes of the plan of salvation; but her numerous friends in the Presbyterian and other Churches, bear ample testimony to the liberality of her feelings as a christian, and the warmth of her heart as a friend. As a child she was most dutiful. As a sister most affectionate. As a member of the family circle in every relation most exemplary. She was industrious from principle, considering the command, "six days shalt thou labor"—as imperative, as thou shalt rest on the seventh; but she was seldom employed for her own benefit, and so perfectly careless was she, as to this worlds goods, that she did not express a wish even to own books, though so fond of reading, and never without some important work in perusal. To the young I would say—From her early, her sudden death, take warning. Let her blameless course be your example; that like her a happy death, may furnish a useful comment on a life of christian simplicity, when you are called home. To every parent who reads this, I would ask, whether you would not have your dying child say, "Pa taught me to go Heaven!" and whether your course in the education of your family, be such as so elicit this testimony in favour of the truth of the Gospel and of your christian character.

For the Western Luminary.

LINES

Addressed to *Mrs. Mary Dunlap*, on the death of her daughter, Miss Agness Dunlap, who departed this life in Woodford County on the 26th July, 1829, in the 16th year of her age.

The sweetest of roses must fade,
However delightful the bloom:
Alas! your dear daughter is laid
In her coffin, her shroud, and her tomb!
A promising flower was she,
And added her beauties so fair;
You hardly could think you would be
Deprived of her virtues so rare.

Her social affectionate heart,
Developed its charms as she grew;
How anxious was she to impart
The proofs of her duty to you!
Her brothers, and sister, and friends,
Possessed a large share of her heart;
But now, the sweet intercourse ends;
They felt it was painful to part.

You saw her weak, delicate frame,
In rapid consumption decay;
Extinct is the animal flame,
And pass'd in a moment away;
You heard her in earnestness cry,
"Oh Saviour, have mercy on me!"
You saw the last glance of her eye,
And Oh! it was painful to see.

We trust that her soul is at rest,
That Jesus attended her prayer!
Her quiet, immovable breast
Is free from affliction and care!
Be tranquil, dear madam, and try
To make an improvement of all;
You shortly, like Agness, must die;
Be ready and wait for the call.

Her youthful companions may see
How sudden their beauty may fade;
Whate'er their attractions may be,
They soon will be lost in the shade!
Remember, dear daughters, your doom;
Prepare, for your exit is nigh;
Prepare for the shroud and the tomb,
Ah daughters! you quickly may die.

J. M. H.

Lexington, 3d July, 1829.

POETRY.

TO MY BOY.

Frederic, 'tis Sabbath day my love,
Hang up your little drum;
Lay by the sword and rocking horse,
And to thy mother come.

Nay, put aside that pretty whip,
Nor so unwilling be;
But come, and let the play-things rest,
And set awhile with me.

See'st thou the church on yonder green?
And people gathering there?
They do not now diversion seek—
They meet for holy prayer.

And God who dwells beyond the sky,
Sends from his throne above,
Blessings upon those humble souls
Who worship him in love.

He gives thee every thing thou hast,
Life, health, and friends, and food;
Wilt thou not love his holy day!
And love a God so good?

Now look abroad on yonder scene,
The air is still and sweet;
There is the green and waving grass
So soft beneath thy feet.

And here's the tree above thy head,
And here thou oft has play'd;
And here the pretty birds sing out
Their morning serenade.

And is not this a lovely world,
So sweet, so fair, so bright?
The sun, how glorious in the morn—
The moon, how mild at night—

The twinkling stars, that glisten down
Upon yon streamlet clear,
And shine upon the awful deep,
That rolls its billows near.

And Frederic—God did make it all—
And yonder little bird,
And glorious sun, and earth, and sea,
Exist but by his word.

Then come and fold thy willing hands,
Let no wild thoughts intrude,
But thank thy God for all his good,
In cheerful gratitude.

And ne'er again, my darling boy,
Indulge in foolish play,
And break upon the sacred calm
Of God's own Sabbath day.

THE TWINS.

'Twas summer, and a sabbath eve,
And balmy was the air;
I saw a sight that made me grieve,
And yet the sight was fair;
Within a little coffin lay
Two lifeless babes as sweet as May.

Like waxen dolls that children dress,
The little bodies were;
A look of placid happiness
Did on each face appear:
And in the coffin short and wide,
They lay together, side by side.

A rose-bud nearly clos'd I found
Each little hand within,
And many a pink was strew'd around
With sprigs of jessamine:
And yet the flowers that round them lay
Were not to me more fair than they.

Their mother, as a lily pale,
Sat by them on the bed,
And bending o'er them told her tale,
And many a tear she shed:
Yet oft she cried amidst her pain,
"My babes and I shall meet again."

INTEMPERANCE.

I gazed upon the tattered garb
Of one who stood a listener by;
The hand of misery press'd him hard,
And tears of sorrows swell'd his eye.

I gazed upon his pallid cheek,
And asked him how his cares begun—
He sigh'd and thus essay'd to speak,
"The cause of all my grief is *rum*."

I watched a maniac thro' the gate,
Whose raving shook me to the soul;
I ask'd what seal'd his wretched fate,
His answer was—the cursed bowl.

I asked a convict in his chains,
While tears along his cheeks did roll;
What devil urged him on to crimes—
His answer was—the cursed bowl.

I asked a murderer when the rope
Hung round his neck in death's hard roll;
Bereft of pardon—and of hope,
His answer was—the flowing bowl.

MISCELLANEOUS.

From the United States Gazette.

THE PHILOSOPHY OF WOMAN'S RELIGION.

He who salutes every passenger, may sometimes receive an uncivil answer. He who returns no salutation, or intimates an unwillingness to exchange civilities, might incur the risk of being marked down for a churl. In the way of error, it is better to be passive than active; so I find a kindly look for all who pass me, beyond the precincts of the city. It costs, indeed, an occasional penny extraordinary for a mendicant; but the "God bless you," of a human being, must surely have lost its value, if it will not pass in exchange for so small a sum.

Enjoying the prime of the day in September last, about two miles from the city, I chanced to meet the "good morning" of a man, with a cordiality that evidently gained me a favourable estimation with him; and as his occupation was before him, and mine was unknown, I put ceremony aside at once, by asking information upon subjects connected with a farm which it seemed he was cultivating. While he was enlarging upon a topic that was evidently pleasing to him, though I must confess, it had little interest for me, beyond the pleasure of witnessing his animation, his wife came to the door with an infant in her arms. I may have done her wrong by neglect; but the child possessed attractions superior to its parents at that moment; and, as if conscious of my feelings, the nursling stretched out its hands, and evinced a desire to approach me. I learned that it was an only son, the last of five. Affections that had expanded over all others, had settled with intensity upon this; it was worth all a parent's love. I gazed long upon its perfect features, the soft blue eyes and full dark lashes; and as I pressed my lips upon its face, the balmy fragrance of its breath was redolent to health. I had won upon the mother's esteem, by my attention to her boy; but a tear that fell from my eye, warm upon the infant's breast, showed her that while I joyed with her in the living, I could in affliction sympathise with her for the dead.

I know not how it was, but for some time there was scarcely a morning that I did not pass the house in my ride; and the boy, tho' not a year old, had learned to expect me. Let those who have no fondness for children, pass on the other side of the way; there is enough in life with which to amuse themselves. I neither envy them their capacities for other enjoyments; nor would give one of that infant's smiles of recognition for all their fancied pleasure.

The equinoctial rains made sad work with my calculations of riding, and it was not until the weather became settled, that I was enabled to renew my wonted excursions. It was about 3 o'clock, P. M. when I approached the dwelling of my new acquaintance; and as its low roof met my sight, the thought occurred whether my little blue-eyed friend would, after a lapse of two weeks, recognise his former acquaintance. I confess that as I moved towards him, some little anxiety was experienced that he should give evidence of pleasure at my return. I had furnished my pockets with some trifles for him, and anticipated his pleasure at the reception, the delight with which he would reach forward to catch them, and the pleasure that would dance in his eye or play around his mouth, as he received the tokens of my affection. His mother, too, had ever shown so much gratification at my fondness for her little boy, that I promised myself pleasure in her delight.

Pursuing these anticipations, I arrived by a short turn in the road, directly in front of the dwelling, without discovering a member of the family. The stopping of the horse in front of the house, I thought, would soon bring some one to the door. I waited several minutes; no one appeared. The family might be absent, or perhaps sick; the last thought determined me; so dismounting, I opened the wicket gate, and proceeded under an arbour of grape vines to the house. The front door was open, and I entered. The parlour was vacant; and as I crossed it, I saw the door of a side room open. I turned towards it; and the cause of the unwonted silence of the habitation lay before me. On a table against the wall of the room rested a *coffin*. With a single step I was at its side: I looked in it; it contained the inanimate form of my little favourite! For a moment I turned away in the agony of disappointment: I looked again; it was too true; and my hopes, childish almost as those I had excited in him, lay blighted. As I gazed upon the cold remains before me, my feelings subsided, and I recovered that tone which the well regulated mind never loses. It was but to divest myself of those acquired feelings concerning death, and the child that lay before me was as lovely and as deserving admiration as when alive. The beautiful glossiness of his prominent forehead, was set off by the fine silky hair that stretched in a semicircle towards the temples. There was a transparency in the skin, through which the blue veins showed with wonderful distinctness; and the budding whiteness of the teeth was discernible between the slightly opened lips; and his little hands were crossed below his breast; their beauty had not departed; but the eyes, as I gazed upwards, gleamed glassy between the lids, through their long dark lashes; and as the light trickled through the veins near the window, I sometimes thought that life was returning to animate the lovely features on which I gazed. I stooped to press a kiss upon its face; it was cold, and the tears that I dropped upon it, trickled off as if they had fell upon polished marble. As I raised my head from the coffin, my eyes met those of the mother. We gaze upon the dead with regret for their loss; we look upon the inanimate corpse of an infant, and mourn that it is so soon snatched away; we dwell with fondness upon its features, treasure the memory of its beauties, and sigh that we can no longer enjoy them. But when we see those whom the bereavement has left childless, standing by us in the dignity of grief, the silent cause of sorrow yet stretched before them, we spring almost with awe from their presence. Such for a moment were my feelings. I wished myself absent from the scene that was about to ensue; but the extended hand of the afflicted parent satisfied me that retreat would have been cruelty or cowardice. I pressed the hand of the mother in the ardour of sympathy, and our tears fell fast upon the snowy shroud of the outstretched infant. She leaned forward, and buried her face with his in the narrow coffin. Fearing the effects of this paroxysm of grief upon the mother, I would have withdrawn her. "Let me alone," said she; "I know by whom I have been afflicted, and in my sorrow I will not sin; neither will I charge God foolishly. But in my darling's sickness, he lay night and day upon my knees, until he died; and the kind officiousness of neighbours has kept me from a solitary indulgence of grief until now. Let me, then ere they shut him out of my sight forever—let me once more feel his face imprinting its features on my cheek, though it be cold as death. I came to yield up in silence and solitude, my child, to Him who gave it; but not without the feelings and grief of a mother. I have bowed to the chastisement: I have even kissed the rod that smote me; but I have not mistaken stoicism for resignation, nor offered the Lord an *unfeeling* for a *submissive* mind. Four times has the hand of Heaven visited me in affliction, and I have not murmured; and now, when the last lamb of the flock is taken, I have in the hour of prayer and solitude, exclaimed—"The Lord giveth, and the Lord taketh away;" and when the passion of grief shall have subsided, when the cords of affection, now torn asunder, shall have ceased to bleed, and mourning shall have become woven into the tissue of life, instead of being, as now, its whole web, then perhaps I may add—"Blessed be the name of the Lord." But oh! so lovely, so bright in promise, of all that a parent's heart can ask, and to lie now so cold."

Again the mother threw herself upon the coffin, and nestled her face with that of her infant. I saw that it was no time to offer consolation. She had restrained her grief during the presence of her neighbours; and now that she thought herself alone, she had come from her chamber to indulge a mother's grief.

In a short time, the people of the vicinity were seen gathering towards the house, with a view of attending the funeral. The mother impressed a new kiss upon the lips of her dead child; she uttered one more burst of grief, and shrunk to her chamber.

In a little while they screwed down the coffin lid, and a slight bustle denoted preparations for the procession to the grave. I followed among the very few whom the occasion had called together; and as we entered the city of the dead, I saw by the little heap of fresh turned earth, where the tenement of my little favourite was prepared.

The line of followers assembled round the little grave, and the coffin lay at its mouth. At length the hoarse rumbling of the cords, and the suppressed sound of clods falling far down upon the coffin, told that the dust had been committed to dust. I looked for the officiating clergyman, and others appeared to await his service. There was none. It was now that I feared for the firmness of the mother. She had been almost distracted by grief, when her child lay before her, in her own house. What could sustain her, when she looked down into the deep pit, & saw it there, girt in with the dampness of the grave, lying cold and stretched out, forever to be separated from her gaze, and to become the companion and prey of worms.

The father stepped forward, and looked down upon his child; he withdrew with clamarous grief. The mother advanced, and standing upon a little eminence of fresh earth, she gazed silently down. I could not see her face; but when she raised her head to retire, an expression of agony was passing from her features; her lips remained firmly closed, and her eyes were inflamed. As she stepped from the grave, she uttered in scarcely an audible voice, "I shall go unto him; but he shall return no more to me."

If there is one who reads this sketch, and feels that it is sometimes good to share in the sorrows of others, let him go forth as I have done, and he will find abundant food for sympathy, and numberless scenes in *nature*, that will move and instruct him more than the wildest bodings forth of *fancy*.

From the Boston Recorder.

TO A FEMALE PRAYING CIRCLE.

The following letter addressed by a clergyman in Massachusetts to a female praying circle, though not designed for publication, we believe will be found highly useful and encouraging to those who "fear the Lord," and "speak often one to another," of the things of his kingdom:—

Dear Sisters—Your pastor feels that he cannot spend a few moments of a busy Saturday morning, more usefully or agreeably, than in giving you a few hints, and his best wishes for the blessing of God to rest upon you; and he doubts not but the hints will be received with the same kindness with which they are given.

1st. Be punctual in commencing your meeting. If only a few, two or three, are present, begin; and the rest will be more prompt the next time. We have no time to lose; every moment must be occupied, and you cannot wait for the absent. Be equally punctual in closing. If you have your meeting an hour long, close it then; and do not be an hour and a half in doing what you calculated to do in an hour. The members will soon feel, that if your minutes are thus numbered, they must not lose any by tardiness.

2d. Let your prayers be short, fervent, and a number of them. You will find it profitable to confine one prayer to one object. Do not spend time in excusing yourselves, telling how much better others can do. If others can do better, rejoice in it; but let every one do according to her abilities. God requires no more. Do not waste time in saying you have no gifts, and cannot edify the rest. You must pray to Christ, and not to one another; adore him, and not look at each other's gifts. All can pray, "God be merciful to me a sinner." But if you feel conscious that you cannot pray with acceptance, inquire if it is because you do not pray enough in your closet. Keep the closet warm, and you will not freeze others when you come to the praying circle.

3d. Make at least one special prayer for your minister. He needs it more than you can possibly conceive. If he is unsuccessful, he needs it to encourage him and awaken him; if successful, he needs it no less to keep him humble, and to cause him to feel that all his strength is in Christ. Pray that he may be a man full of the Holy Spirit, for all other gifts are fruitless without this. Among the objects of prayer are the following:—Yourselves; the minister; the church; your unconverted friends, such as husbands, parents, children, brothers and sisters; your neighbours; the influences of the Spirit among us; and the glory of Christ in the salvation of souls. Do not embrace all these in every prayer; probably one will be sufficient for a single petition. At the throne of grace always kneel.

4th. Do not waste your time in talking over and lamenting the state of the church. It will have a very bad effect. If the church were all just as they should be, there would not be so much need of your circle. If the church are not right before God, feel that so much the more devolves on you; and pray as if the whole cause of religion in this place rested upon your faithfulness. If you have a brother or a sister who has done wrong, inquire if you would not have done just so, or worse in the same circumstances. Feel towards all, that their holiness is a reproof to you, and that all their differences may be owing to your want of faithfulness and of fervent prayer.

5th. Do not be so anxious to have your circle enlarged, as to have it holy and favoured with the presence of Christ. His presence is better than that of a whole congregation. Of course you will not wish to have your circle known, and talked of, and become popular. One smile of Jesus will do more good than the praise of all created beings. Finally, remember that holiness is what you need, and though you may spend much of your time while together in praying for others, yet you do yourselves need God's grace, and the holiness of Christ, or it is all a sounding brass or a tinkling cymbal!—Strive to go away from every meeting, more holy, more humble, more penitent, than when you went. If I have not said any thing that will be useful to you, it is not because I have not an ardent desire to do you good.

Your affectionate pastor, —— ——.

A MARRIAGE SUPPER IN GREECE.

Extract from Mr. King's Journal.

In Damitzana, are *nine* Priests. In the evening, the Oiconomos, or Principal Priest with whom I lodged, invited me to go with him to a marriage supper, of which he wished me to partake, and also, he said, he wished to make me acquainted with his people. I accepted his invitation, and was introduced to the guests, as an American Priest, and the highest place (next to the Oiconomos) was assigned me, among the Priests of the village, who sat at my right and left. The tables consisted of long boards, raised about twelve inches above the floor, on which, of course, we were seated. Some few had cushions to lean against, and I was favored with one as a seat. The supper was such as might be expected in a village built upon rocks, and where almost the only produce of the little earth between them is that of the vine. Pilaf, goat's meat, coarse bread, vegetables, hard cheese, with an abundance of walnuts, raisins, and figs, and good water, and a plenty of wine, which is about as strong as American cider, were the principal articles which appeared upon the table.

For some time, every thing was conducted in a very orderly manner, except that the conversation was rather loud and boisterous, as it generally is among an uncultivated people.

At length, one of the principal men proposed drinking my health, in which all readily united, with many expressions of friendship. After this they drank to the Three Great Powers of Europe, who had saved their nation from destruction. Next to this was proposed the health of the American Ladies, which was instantly received with three or four loud cheers and clapping of hands. They did not drink together; but one after another, taking his glass, drank to their health; and I should think, that for 8 or 10 minutes, nothing was to be heard but long and reiterated cries of "Long live the American Ladies!"—"Long live the American Ladies!"

I must confess, that the hearing of this, five or six thousand miles from my native country, among a rude people, on the tops of the mountains of Arcadia, in the heat of the Peloponnesus, excited in my bosom peculiar emotions of pleasure, and showed me, that the kind and benevolent exertions of my fair countrywomen had produced a powerful effect, even among those who had never received a single article of their charities. Next to that of the Ladies of America, was drank the health of the President of Greece, and then was proposed "The Democracy of America."

Some of the young men present, among whom was one who bore in his face the scars of wounds which he had received from the Turks, began to sing songs in praise of their companions, who, preferring death to slavery, had fallen in battle; and one and another young man was pointed out to me, as among those who had distinguished themselves in the late struggle for independence.

How dear to man, thought I, is liberty.—Here, on the tops of the rocks and barren mountains, where he gains but a scanty subsistence, he can sit and sing, with a glow of enthusiasm not to be described, enkindled by the thought of Liberty!

"Live Liberty," and "Death to Treachery," now resounded through the room, from every quarter; and as all had become very noisy, I determined to retire, which I was permitted to do, after the Priests had sung a kind of spiritual song which seemed intended as the concluding service of the table.

CONTRAST BETWEEN THE PROTESTANTS AND CATHOLICS.

From Dwight's Travels in Germany.

Berlin is almost exclusively a Protestant city. Of thirty-six churches, only one is Catholic; and that a small edifice for that denomination. The inhabitants find that they go on through life quite as well without the protection of the Virgin, as those cities which have churches dedicated to her praise, and to that of several scores of the most prominent saints of the calendar. In truth, as it respects this world, they get along much better; for the festival days of the Catholic church fill such cities with paupers, while those of protestant countries are comparatively free from them.

Europe does not present a greater contrast than an Italian and a Protestant metropolis.—Here the churches are the only constant external objects which remind you that you are in a religious country. South of the Alps the Catholic religion meets you wherever you turn your eyes. In the morning, when you awake, it appears in the consecrated wax candle, with a painted representation of the Holy Spirit in the form of a dove; in the crucifix; or in the picture of Santa Maria, or of some one of the saints, which is suspended near your bed. Having left your couch to take a ramble, you perceive it in the hundreds of triangular hats and black and purple stockings of Cardinals, Bishops, Priests, and Novieiates. At the corners it presents itself in the form of a Madonna, with the infant Jesus in painting or in sculpture; again in the crucifix carried through street after street, succeeded by a long procession of the clergy; in men or women, with dominos covering their faces, and soliciting money for the mother of God; in a multitude of dirty, barefooted, lazy monks, with faces as round as the moon, begging you to give something to a poor capuchin, or to one of some other order. At the next turn it appears in the sister of charity, arrayed in garments as black as Tarturus; or in a prostrate multitude kneeling bareheaded to the host, and looking at you as you pass by them, with your head covered, as if with the expression, "you will burn for this." You hear it in the matin and vesper bell, and from every beggar who accosts you, smoothing his petition with the names of a dozen saints, to give more force to his entreaty. You hear it again in the devotee who stands under a picture or crucifix and counts his beads, while he repeats and repeats his Pater Noster and Ava Maira, calling upon la Virgine beatissima as his greatest protector; and in the music which precedes a procession in honor, not of God, but of the patron saint of the city through which you are passing. You taste it in the meagre fish dinners which you get on Friday. You smell it in the incense which you inhale as you enter one of the churches; and your nose perceives its effects in the dirty priest or monk who happens to be near you. Sometimes you even feel it in the jog of the devotee, who reminds you that you must kneel, for Christ, (viz. a wafer) is approaching. In one word, it occupies all your senses; being seen, felt, heard, smelt or tasted, by every traveller who crosses the Alps.

A WORD FITLY SPOKEN.

Job Throgmorton, a Puritan minister, who was described by his contemporaries "as being as holy and as choice a preacher as any in England," is said to have lived thirty-seven years, without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable John Dod, "What will you say of him who is going out of the world, and can find no comfort?" "What will you say of him," replied Mr. Dod, "who when he was going out of the world, found no comfort, but cried, 'My God, my God, why hast thou forsaken me?'" This prompt reply administered consolation to the troubled spirit of his dying friend, who departed within an hour after, rejoicing in the Lord.

ANECDOTE OF R. ROGERS.

This Puritan divine was styled "the Enoch" of his day. Bishop Kennett said of him,—that England hardly ever brought forth a man who walked more closely with God. He was always remarkable for gravity and seriousness in company. Being once addressed by a gentleman of rank,—"Mr, Rogers, I like you and your company well enough, but you are too *precise!*" "Oh, Sir," replied Mr. Rogers, "I serve a *precise* God!"

How to lay up a Portion for Children.

Thomas Scott's way of doing this, may be seen from the following extract of one of his letters dated Aston Sanford, Dec. 14, 1811.

"I have now sold the copy right of the Bible, and nearly all of the complete sets. I am to have 2000*l.* for the copy right; but even that when paid will not clear all my debts. But I have a considerable quantity of printed paper, which will gradually bring in something: and at last, if we can say with good old Jacob when near death, 'God that fed me all my life long, the Angel that redeemed me from all evil, bless the lads!'—bless our children and our children's children; and then add as he does, 'I have waited for thy salvation, O Lord;' no matter whether we grow rich or be impoverished: all things are ours; and we shall leave the blessing of God to our children—and how many tens of thousands of pounds is that worth?

To render good for evil, is God-like; to render good for good, is man-like; to render evil for evil, is beast-like; to render evil for good, is devil-like.—*Mason.*

A proud man is like Nebuchadnezzar; he sets up his image to be worshipped by all.